
BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

and edited by him until his death,
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ton, Kentucky.

The Blade urges upon its readers to
contribute articles for its columns. The
post has said "Full many a gem of pur-
port lay across the dark, unfathomed
caves of ocean beds; and the same be
true of your mind. Especially do we re-
quest articles from our younger readers,
you may not be a scientist, a Wilson, a
Foster, a Land, or a Wetstein, very few
of us are. But you certainly can say
something that will be of interest to your
fellow-workers. These great men had
their beginnings. Let us tell the readers
of the Blade what you are doing and
what you are thinking.

GOD OR MAN OR THERE IS NONE.

(By Otto Wettstein.)

God as defined in the bible: Gen.
1: 2. "And the spirit of God moved
upon the face of the waters." He
was smaller in dimensions than the
waters of the earth or there would
have been no object for him to move,
or he could not have moved without
moving off.

Gen. 1: 3. "And God said, Let
there be light." He spoke and must
have had organs of speech.

Gen. 1: 4. "And God saw that
the light was good." Must have had
organs of sight, eyes, etc.

Gen. 1: 26. "And God said, Let
us make man in our own image,
after our likeness."

Gen. 1: 27. "So God created man
in his own image, in the image of
God he created him." This, if the
plain language of the bible is intended
to be understood by ordinary mortals,
absolutely defines God—the de-
signer, creator and ruler of an in-
finite universe—composed of infinite
numbers of worlds, planets, suns,
systems and constellations, millions
of them millions times larger than
this earth and most of them beyond
the reach of our strongest lenses—
as a man? Think of it! The ar-
tifier and ruler of a far off un-
limited universe, a frail insignificant
pigmy, "in the image" of man. Re-
sembling man in stature and general
characteristics, talking to man, like
man to man, consequently limited
and local, "walking in the garden,"
two by six, occupying two feet of

ground, maybe three—not more—yet
a God, here and there and every-
where, on, around and beyond the
earth at one and the same time!

If not miracle what is it?
Gen. 1: 2. "And he rested on the
seventh day." Got tired after work-
ing six days, and, like man, had to
rest.

Gen. 1: 7. "And God breathed into
his nostrils." Necessitating or-
ganic life, lungs and associated or-
gans—heart, liver, stomach, etc., to
effect the respiratory process, and
without which breathing is impos-
sible.

Gen. 1: 21. "And he (God) took
one of the ribs..." and made a
woman? clearly an act necessitating
great mechanical ingenuity, hands,
arms, etc.

Gen. 1: 8. "And they heard the
voice of God walking in the cool of
the day, and Adam and his wife hid
themselves from the presence of the
Lord among the trees." This un-
planned establishes the anthropo-
morphic proportions of the bible-God.
He walked. Implying limbs,
limb, desire to move, to be where he
was not, not to be where he was, etc.

Gen. 1: 9. "And God called
Adam and said unto him, Where art
thou?" This implies ignorance on
the part of God, fallibility and not
omnipotence or omniscience. He
"walked" in the garden showing
clearly he could not have been as
large as the garden, or be in every
part of it at one and the same time.
He called for Adam, showing igno-
rance as to Adam's whereabouts, who
hid himself among the trees a few
yards away!

Gen. 1: 10. "And he (Adam)
said I heard the voice..." and hid
himself.

Gen. 1: 11. "And he (God)
said," etc.

Gen. 1: 12. "And the man
said," etc.

Gen. 1: 13. "And the Lord
said," etc.

This personal conversation be-
tween God and Adam, and subse-
quently with many other persons,
absolutely defines and establishes the
bible-God to have been a person—"in
the image" of man.

The personality of the christian's
God fully established (and the church
has recognized their God as such)
arises what relation as a ruler or
factor to change natural and cosmic
phenomena at will—can such a limited
personage hold to an unlimited
universe? What can be, in the
image of man, do towards the cre-
ation of the world or the movement
even of the smallest planet within
its mighty orbit? We might with
more reason expect a fly to resist
the power of an enraged elephant or
the velocity of a lightning expres-
s train, as to believe that a being, in
the image of man, can control the earth
in its flight through space, saying
nothing of the countless millions of
other planets sweeping through their
orbiting orbits.

Last evening we witnessed the in-
teresting phenomenon of the transit
of Mercury across the face of the sun.
To the reflective mind such rare
cosmic events ever suggest profound
thought. The planet had the
appearance of a tiny black dot,
about the size of a pin, in comparison
to the grand disc upon which it was
visible. It occurred to my skeptical
and prosaic mind: Suppose the
bible-God were placed in identical
position, how big would he appear?
How strong would the lenses have to
be to discern this God thirty millions
of miles away. How could he exist,
fly, stand, walk or float "up there"?
The bible says nothing about his
having wings, and if he had he could
not fly nor live beyond this earth's
atmosphere. Being many times
nearer the sun than the earth, con-
ditions favorable to organic life do
probably not exist, so he could not
live "up there" even if he got there.
And if, per chance, he would and
could venture within the orbit of a
planet or sun, what would be the fate
of any living being while these are
rushing through space at the rate of
a thousand miles a minute? How
could it escape instantaneous annihi-
lation?

But supposing, for argument's
sake, we concede God to be im-
mensely larger than man, a mon-
strous giant—say his head as large
as Mercury, his body as large as the
earth, and his extremities in pro-
portion—this colossal being had
occupied the identical position last
evening occupied by Mercury how
would he then have appeared to us?
How large then would have been his
comparative size to the sun and the
remainder of the universe not then
occupied by him? He would simply
have resembled two black specks or
peas, or a small black spider crawl-
ing on the disc of the sun—a million
of them needed to entirely eclipse
the face of our sun alone, and not
mentioning the infinite expanse of
space beyond the sun in every direc-
tion, not hidden or covered by this

magnified God. And if, per chance,
this exaggerated and, to us, mon-
strous large God would get behind
the sun or Sirius, we frail mortals,
would, of course, not be able to see
him at all, and, what's worse, he
would be absolutely unable to see
us; thus clearly, in that case, leav-
ing the world and infinite number of
other planets,—all hidden by the sun,
for the time being without a God, or
godless sun!

Yet the bible insists that a God,
in the image of man, made the earth,
the sun, the stars existing through-
out boundless space (if he moved at
the rate of millions of miles a sec-
ond for billions of years, he could
never visit them) and in comparison
to which the largest God conceivable
is not as one grain of sand compared
to the earth!

If not miracle, if not fable, if not
superstition what, in the name of
reason, is it?

11c, after making the earth first,
made the sun and placed it in the
heavens, for the benefit of man,
ninety-three millions of miles away!
How did he make it, handle it after
it was made and move it to that re-
mote distance without burning his-
self? How did he, walking at one
time in the garden and holding a
conversation with Adam, get up there,
ninety-three millions of miles
away with his burning, seething,
roaring, red-hot ball of fire which
would instantly, at one gulp create
and swallow up the entire world with
its 1,600,000,000 of men and women,
and its God and Devil thrown in for
seasoning and then come back next
day safe and sound to finish his cre-
ative job on earth?

If not a miracle what is it?

But I am aware that many theo-
logians of the new school of thought,
recognizing the absurdity of the bible
man-god (from which, however,
their new God is derived) have
postulated a "higher and truer con-
ception of the Divine Being"—a
spiritual, unseen, omnipresent God
who possesses all the attributes and
functions of a personal God, but not
his physical form—a God who can
see without eyes, hear without ears,
live without an organization, think
without a brain, etc. A God who can
be here, there and everywhere at one
and the same time, no matter where
a man, a mountain or a star al-
ready monopolizes the space. A God
who in his entirety fills all the uni-
verse, yet a God who can exist com-
plete in a flower, the morning star,
the love of a woman, etc. A God who
fills all space, yet is not a dimen-
sionless and complete in the eye of
a needle or in the heart of man. Im-
plying ten thousand millions of com-
plete Gods yet all one and the same
God. These profound philosophers
scoffingly reject the sun and holy
ghost of the trinity but believe in a
miracle infinitely more ridiculous.

They pretend to see their God in
nature, when it is nature alone they
see. They call a "God" when it is
but a human attribute based upon
the passions. They call the power
behind all phenomena "God" when
they know it is not God but simply
the eternal, will-less, soul-less at-
tributes, forces and potencies of mat-
ter. If not sophistry, what is it?

A God—All-Gods—implies a think-
ing, planning, seeing, hearing,
breathing organized living being.
This necessitates organic structure,
and this, of necessity is limited,
finite and, this necessarily destroys
all Gods. And therefore all concep-
tions of such infinite, eternal, omni-
potent and omnipresent beings are
but the phantasmagoria of a dull and
morbid world-conception, which have
no reality, which science does not
recognize or verify, which reason
repudiates, and last but not least
which a God himself, if he were real,
is unwilling to demonstrate.

As the bible God has been ex-
plored and is now repudiated by all
the best minds within the church, so
all other Gods will explode in the
near future and faith in the eternal
and immutable order of the universe
alone survive.

La Grange, Illinois.

THE MILLENIUM

Rest Time That Has Been Hid
by Satan's Flesh Teachings
Brought to Light.

(By E. G. Chase.)

What is the sign that the millen-
nium came at the cross, Christ abol-
ished in his flesh the enmity, the
law of the Jews ten commandments
contained in ordinances for to make
in himself of twin one new shep-
herd good men so making peace.

The Father winked at saving the
Jews by flesh and blood sacrifices
but now commanded all flesh to re-
pent of serving him, and the time
of the millennium is come, when I
will be worshipped in spirit and in
truth by My Son.

Christ became the Holy Ghost at the
cross, and the children of the

(Continued on page 3)

HOW IT HAPPENED.

The man who is always asking foot-
ing questions approached the tough
looking citizen who was sitting on the
steps of his shanty nursing a sore
head.

"What's the matter with your head?"
asked Mr. Buttin.

"Depression in it," was the laconic
response.

"What kind of a depression?"
"Business depression."

"Hm! That's a queer place for a
business depression. How did you
get it?"

"Trying to meddle in other peo-
ple's business. Now, trot on, stranger,
before you get one of those depres-
sions yourself. They are catching."

And Mr. Buttin trotted.

Too Late.

Dobson—Where there's no restaurants
in Newville?

Dinwiddie—There were 10.

Dobson—Then why did you have so
much trouble getting a meat?

Dinwiddie—I arrived too late.

Dobson—But you told me you ar-
rived at 10 in the morning.

Dinwiddie—So I did; but that was
too late; the sheriff had arrived the
day before.

The Feminine Idea.

She—Dear, I saved a great deal of
money today.

He—Glad to hear it. How did you
do it?

She—I bought a handsome rug for
only \$20.

He—But, my dear, we don't need a
new rug.

She—I know we don't, but if we
had needed it we would have had to
pay \$45 for it.

Getting Ready.

Ives—Young Laffner, who is going
to marry Smith's daughter, isn't an
industrious fellow.

Beers—No, he isn't industrious, and
Smith evidently realizes the fact and
is preparing for the inevitable result.

Ives—What do you mean by that?

Beers—Why, I mean that Smith is
enlarging his house to make room for
the young man.

Either One.

Mrs. Dwell—What is that piece
that Kitty is singing?

Mr. Dwell—It's either an aria from
"Parsifal" or she has seen a mouse and
is scared.

Ancient and Modern.

The ox-eyed devil of other days
Was never so much of a scoundrel
But could they reach the peroxide
Beauties we have now?

A Desecration.

"Sharps and Platts" is the heading
over the Boston Advertiser's column
dedicating the new statue of John
F. Kennedy.

Will—Well, isn't that her candied
opinion?

His Estimate of It.

Jinks—This good advice of mine
doesn't cost you a cent.

Hinks—Well, even at that it costs
more than it's worth.

The Reason.

They named the infant Browning.
And then he said so many things
They couldn't understand.

They Know What She Was.

Mrs. Gilderleeve—How do Ethel's
parents regard her fiancé?

Mrs. Gilderleeve—They don't re-
gard the young man with any degree
of envy.

Such Ignorance!

"Mythology" tells us that Hercules
once held the world up for Atlas.

"What was the matter with Atlas?
Did his hat blow off?"

THIS IS PHILOSOPHIZING.

I own a box of crackers.
My notes are freshly pressed.
My English theme-pad's almost new—
Friend, you may keep my rest!

For simple little comforts,
Like those that fate hath sent,
Beside the human soul
And fill it with content.

But philosophy is transient
Philosophy well knows:
One episode brought mine to grief
And heaped my cup with woe.

One zero night the steam
Was shut off at eleven.
When I came in, to be thawed out—
Oh then where was my heaven?

—Harford Lampoon.

IN THEIR VALEDCRIES.

Wouldn't Waste the Oil.

Digenes stared anxiously at his
lantern. The wick feebly sputtered
and when he shook the vessel it gave
forth no gurgling sound. The oil re-
servoir was empty—and the lantern
was out.

"What place is this?" he anxiously
asked a grimy native.

"This is Pittsburgh."

The searcher for honest men looked
relieved.

"There's no use lighting up here,"
he said. "I'll wait until I get out-
side."

Charitable.

"Why are you so sad, my poor
man?" asked the housewife, pausing
a moment from her house cleaning.

"Ah, mum," sighed the tired tramp,
"I can't help being sad when I think
of the cold, cold world. I asked a
woman down de street for a night's
lodging, and she says I could sleep
in her bin of anthracite. You wouldn't
be so cruel, would you, mum?"

"No, indeed, my poor man. If you
will shake these two rugs I'll let you
sleep in my bluish bin. That is
soak, you know."

Expensive.

Inquisitive Aunt Jessica—Paul, do
you send a letter to your fiancée ev-
ery day?

Paul—Simply this: My letters are
so valuable to her that she makes
me send them all by registered mail.

Inquisitive Aunt Jessica—Why,
Paul, what do you mean?

Paul—Simply this: My letters are
so valuable to her that she makes
me send them all by registered mail.

COULDN'T HELP IT.

Didn't Get the Earth.

Hyker—Hello, old chap! Allow me
to congratulate you.

Hyker—Congratulations! What for?

Hyker—Well, it is reported that you
have recently inherited a landed es-
tate.

Hyker—Well, the report is ground-
less, I'm sorry to say.

Suitable, indeed.

Gunner—They say now making imi-
tation celluloid collars out of goat's
milk.

Guyer—Hm! They don't require
any fancy names for those collars.

Gunner—What would you suggest?

Guyer—Why, the "Buttin Brand"
would be as good as any.

Effeminate.

Friend—Well? You don't mean to
say that you saved the lives of those
freezing men by mental treatment?

Explorer—Yes, indeed. We per-
suaded them that they were watch-
ing one of the early seasons' ball
games—Puck.

But Not Frank.

Fred—It is idle in you to expect a
frank expression from that girl. She
will say anything for a box of choco-
lates.

Will—Well, isn't that her candied
opinion?

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PEOPLE ARE DIFFERENT.

Chief Justice Tamey, driving through
the Tennessee mountains once broke
one of the shafts of his buggy. A
small colored boy came riding by on
a mule. The justice hailed him.

"Here, my boy," he said, "can you
help me fix my buggy?"

"Sure, boss," answered the boy, and
cutting a hickory whip, he soon fixed
the shaft so that it was quite service-
able.

"Well, well," said the learned judge,
"now, why couldn't I have done that?"
"I dunno, boss," replied his first aid,
"unless some one knows more than
others."—Success.

Wouldn't Waste the Oil.

Digenes stared anxiously at his
lantern. The wick feebly sputtered
and when he shook the vessel it gave
forth no gurgling sound. The oil re-
servoir was empty—and the lantern
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SOME REFLECTIONS ON CONSCIOUS INTELLIGENCE IN NATURE'S WORK.

By Channing Severance.

Editor Blade—
In swapping ideas with Bro. Wade, I will begin by referring to the printer's error in the headline. He copies: "Fetialism or fetelation" means nothing. I wrote "fetialism or fetelation," and omitted that one or the other must be accepted as a belief, for there is nothing else to do when one begins thinking. Mr. Wade believes that all we see in Nature's works is the result of design, and that conscious intelligence directs every movement seen in the universe. I do so believe, and as no man has his mind so free to sustain his belief, he for or against such a conclusion, the most any one can do is to advance his reasons for believing as he does.

The man who champions the design argument strikes at its foundation stone at the start. Design must have a designer. Who or what created him in this case? A harder question to answer has never been proposed. The favorite name for this designer is God, and Mr. Wade uses that name. It there be a God such as he believes in, who designed him and gave him the power expressed in the words omniscience and omnipotence? How could he create himself and acquire such characteristics? The question is unanswerable, and must forever be, but why ask it until the existence of such a God has been demonstrated? As far as known, Mr. Wade's God is a myth, and he has never existed, save as a mental theory to account for the unknowable. Until we have some evidence of God, we should ignore him completely and deal only with Nature and her manifestations.

When we go to Nature to study phenomena, we must stop with it, for we cannot go back of it, and only by trying to do so can one get the idea. We see matter manifesting in certain ways, and some people jump at the conclusion that matter could not thus manifest unless there was a God back of it, who was working out its designs and fulfilling his purposes. It is a very foolish thing to do, for who knows the possibilities or the limitation of matter? Who knows that an extraneous force and a personal intelligence are needed; and how did they find out? No one knows it. It is an unwarranted presumption to assume any such thing. For all we know, matter contains its own potencies and requires no God to manipulate any of them; and it is just what I shall claim, and then attempt to demonstrate as far as I am able.

Reason tells us that matter has always existed, for no idea is so absurdly unreasonable as to suppose it was ever created. The Bible idea that there was nothing but God at the beginning is a fiction, and no rational mind can hold it for an instant. To get a starting point to reason from, Bible writers assumed the existence of God, and then on this assumption they built all the fool theories that have been blindly accepted as facts ever since by the credulous.

We know that matter exists, and with matter I propose to start my line of reasoning; not with God, for assumptions are utterly worthless in philosophy.

Matter has always existed, it has always had certain properties, and they are inherent and indestructible. They were not given to it by some God nor can they be taken from it. Matter and its forces are one and inseparable. No reason tells us this, and nothing in rational thinking was against this idea. It is only when superstition gets a hold on human minds that this fundamental fact is doubted.

Now how do the manifestations of matter take place? Always under immutable laws or modes of motion, in which the energies of a fickle God are never seen. The laws of gravitation are never suspended, and we know what to expect if any object is raised above the earth on which we live and get all the experience life has to offer: it must drop back. The omnipotent God that Christians tell us about and believe in, has never interfered with this law in any way; and so with all of Nature's other immutable laws which go with her, and which are only forces—attraction and repulsion.

Conditions always decide what matter will or can do, and God or no God, there can be no life forms, no vegetation, without heat and moisture. Under right conditions, said Aristotle, "Nature is ever ready to burst into varied forms of life," but who ever knew her or the Christian God to produce a flower on a cake of ice or potatoes on a solid rock? Conditions do not permit such things, and right here is where the omnipotence of God vanishes, and intelligence disappears as a factor in doing things. If intelligence controls matter, it can defy conditions; it can make its own and use them at will. But it does not, and it never has, and always we see matter manifesting as it must from necessity.

Nature never makes flies only on one way, and Dr. Cook saw none up at the North Pole.

Human science can prevent Nature from making flies, and her output is largely limited in certain places by controlling conditions. What does Nature make flies for? What purpose has she? Are they to feed spiders? We know they are dangerous to the health of human beings; that they carry disease germs and often cause death from such germs. It is Nature's plan and purpose that they should; or that of Mr. Wade's great Designer? I do not care to think that "conscious intelligence" does such a thing for such a purpose; neither do I wish to believe that tape worms 36 feet long are deliberately put in human stomachs to give tape-worms pleasure and comfort, like the highest form of life that is suffering humanity. I do not believe that "conscious intelligence" creates our form of life to live on some other form from the lowest to the highest and in all the endless varieties; and yet we know such to be the case. No life is preserved and perpetuated without feeding on some other form of life, and the whole earth is a battle ground for existence, in which that universal natural law, known as the "survival of the fittest" prevails.

This fact cannot be denied, disproven, or evaded under this law, which reflects neither tenderness nor sympathy, but we live, light and die. Don't talk to me of "conscious intelligence" that fills a human being's lungs with disease germs and slowly kills the highest form of life that has been created. Don't tell me that either God or Nature calmly and deliberately designed a cancer to torture and torment mankind, and to insure a lingering death, which we know a cancer must do, for reason revolts at the idea. Don't tell me that a designer with loving and contempt.

Neither seek to create a belief in my mind that the natural calamities that are constantly occurring and causing untold misery and suffering, as well as death to men and animals, are the results of "plans and purposes" of an intelligent force in or outside of Nature; for when I reflect on the fact that over 270,000 human beings have been killed by earthquakes in less than 20 years, the thing is too monstrous for one minute's consideration; and though Christians use profess to love such a God or intelligence, I prefer to damn and curse it, if it is a reality, which I deny.

No, Nature is a blind and an unreasoning force, working without plan or purpose, and to eye argument can do nothing to fact. Admit design in one thing and you must in all, for if the eye was created for a purpose, so was the tape worm and the cancerous growth and the leprosy and kind of diseases from catarracts, and every kind of affliction that human flesh is heir to. Let us admit that the human eye is a wonderful thing; but if we are looking for wonders in Nature's work, where do you go to begin or stop? The "deadly rattlesnake" is a wonder, and so is his mode of traveling, and all the minute forms of life that require a microscope to reveal them, including the kind that eat up your lungs.

That we see such things as the small eye and the deadly rattlesnake, and that is a long way from design. The eye is the result of conditions that made it possible, and so with every organ that exists in man or animal, reptile or insect; and as conditions are not right to Christ to an open shame, and he is not very treacherously. Heb. 6:1-6, Isaiah 24:19, ch. 57:1-9, every flesh sacrifice tells Christ that our millennium rest harvest resurrection of our crucified sin flesh, is four months off, John 4:35.

When the prodigal preacher imports sinners to come to Christ as they do to be saved as Christ was the door and the shepherd in the Jews religion through his apostles. Now that the prodigal preachers are the door and he is all the sinner there is, it makes the prodigal minister to climb up some other way, than by his own door, Christ said the same is a thief and a robber, John 10:1, etc. Then He, John the Baptist that was born after the flesh persecuted Him, Christ, that was born after the spirit even so it is now.

O ye hypocrites, prodigals, ministers, ye can discern the face of the sky but ye can not discern the signs of the millennium times, who are the spiritual Holy Ghost, silent tongue believers, the prodigal son brother that abides with his heavenly Father and is heir to all the Heavenly Father hath, he represents Christ's body that He made members of His spiritual flesh and of His bones. Christ went into his new millennium spirit rest heaven in spirit within us, Luke 17:20-21 where the Father was worshipped in silence by faith without having to go to a dumb idol to endure the weather elements, Matt. 5:28, tells the character of the silent Holy Ghost worshippers.

We should object to the Billy Sunday's mixing saving faith with temperance morals and cast is devilish (1 Cor. 10:20-21) in the millennium rest spirit world for the world of the first resurrection of the cross where it was our door to have part in, to walk in newness of life, etc., the prodigal to represent the door for him to go to his spiritual brother the shepherd to be forgiven as he is the sinner that is stealing the spiritual inner just Christ's children inheritance, Jer. 12:14 the prodigal saint ministers are transforming themselves as the apostles of Christ, etc., 2nd Cor. 11:13-15, by teaching the Gentiles to worship God carnally to live by the ordinances of water baptism to live as do the Jews, Gal. 2:14 Christ created His just spiritual children perfect and put their transgressions from them that fear him, Psalms 103:11-13 the Gentiles prodigals do not fear to approach and blaspheme the name of God with a carnal prayer, 1st Tim. 6:16, Rom. 2: Christ crucified our flesh of sin and put us into the captivity graves of dry bones, Ezek. 37.

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THE MILLENNIUM

(Continued from page 2)

flesh are at enmity against the spirit, and is not subject to it, neither in body can be.

These are not the children of a Holy Ghost silent tongue worship, but the children of the promiss seed, etc., these texts show what the heathen Gentiles are, Rom. 8:7, ch. 9:8, Joshua 24:19, Isaiah 45:20, 1st Tim. 6:1-6, and 1st Cor. 12:1-3, it is no wonder that Christ prepared the wilderness journey for the heathen Gentiles through his sheepfold straight and narrow way that leadeth unto life, and few there be that find it, Mat. 7:13-14. Christ said, now yourselves from your heathen prodigal brother called the untoward generation, Acts 2:40 Christ took His parable of the prodigal son and his brother who abides with his Father who is heir to all his Heavenly Father hath, Luke 15:31 who represents the children of the second man the Lord from the new heaven millennium rest, (Heb.

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flesh and blood to teach a low circumcision water baptism gospel as it is filthy rags. Isaiah 64:6, James 3:15. Vinton, Iowa.

Freehinker's Magazine

"The advertisement of that well known Freehinker and distinguished jeweler, Otto Wettstein, appears in our advertising pages. Mr. Wettstein is worthy of the patronage of the public. He is an honest man that can be trusted. Whatever he agrees to give you you are sure to get, as we have learned by experience. Brother W. is doing grand, good work for the cause of Free-thought, and is entitled to the consideration of the Liberal public."

The subject of the above eulogy claims no credit as a writer or scholar; his efforts in that line are crude and simply "Munings" of his few idle hours. But he does claim to be a first-class jeweler. His work on the bench for forty-five years; is a natural mechanic, art critic, acute judge of goods, close buyer, and close business on minimum degree of expense. His FREE-THOUGHT BADGE is conceded to be the most artistic and expressive emblem ever designed. His COIL INGERSOLL SOUVENIR SPOON is, without question, the finest specimen of the die-cutter's art ever produced. Sterling Silver. It is his aim to establish himself as *your Jeweler*.

Send for price lists of Watches, Diamonds, Silverware, Optical goods etc., free

OTTO WETTSTEIN,
The Liberal Jeweler.

(By Ex-Senator Perry Engle New-ton.)

THINK WHY NOT?

It is the duty and privilege of men to think.

A convert to a christian church is one who pretends to believe in dogmas and traditions which the educated christian is abandoning.

If snook stacks pay taxes, why not steel?

A creed stands for compulsory uniformity in belief. The penalty for violating a creed is expulsion from the church and from heaven.

A people who pretend to believe in the dogmas of their creeds, the best pastors and pious soldiers are helping to amend their creeds.

The creed and religion of that immortal patriot Thomas Paine who said: "The world is my country; to do good my religion; will grow brighter and brighter as justice is exalted and humanity gloried."

Look at Spain and Turkey depending upon their priests and prayers, dying like poisoned flies, dying uttering prayers with their pallid lips, dying in their filth and filth.

H. PERCY WARD TO LECTURE.

Morrison House

Great Bend, Kansas, April 6, 1910

Editor Blue Grass Blade—I arrived in this country about two months ago and have given a number of lectures in this city under the auspices of the Church at Humanity.

I am now arranging a lecture tour through the principal cities of the United States. My dates and places are as follows:

June 5—Chicago.
June 12—Cleveland.
June 19—Pittsburg.
June 26—Washington.
July 3—Philadelphia.
July 10—New York.
July 17—New York.
July 24—Boston.
July 31—Montreal.
Aug. 7—Toronto.
Aug. 14—Buffalo.
Aug. 21—Detroit.

Sincerely yours,

H. PERCY WARD.

A TRIP TO ROME

DR. J. B. WILSON.

The International Congress of Free-thinkers was held in the City of Rome, Italy, September 21, 1904. The author attended that Congress as the American delegate. It was an account of travel and personal experiences that has received an universal acclaim from press and people. In it religious dogmas and tales of priestly fiction are ruthlessly exposed while the general style is without comparison in American literature of travel. Cloth bound, 80 pages, illustrated. Address orders to BLUE GRASS BLADE, Lexington, Ky.

FAMILIAR QUOTATIONS.

Where is my razor?
And where do I sleep?
And who put those pictures
Down there in a heap?
Where is the table?
And what's in that tub?
And how are we ever
To get any grub?
Who broke that new mirror?
And who smashed the lamp?
My eye! but you're dirty
You look like a tramp!
What's wrong with the baby?
I'm all out of breath!
And, gee! what a circus!
I'm tired to death!

—Judge.

NO ROOM FOR TWO MINDS.



"I suppose you and your wife are a one mind."
"Sure. We couldn't live in our flat if we weren't."

As Glory Goes Round.

Oh, fame is like a barber's chair. You wait your turn with patience, and, and scarce get placed in comfort there. It's like your turn. Fate waits "next!"

The Smart Man.

Grimkie (a resident)—Blysterre, who lives next door to me, is the most stupid specimen of humanity I have ever seen, and yet every one in town speaks of him as "The Smart Man."

Maybe It Will Yet.

"The announcement that there are \$6,000,000 eggs in cold storage in New Jersey does not appear to have resulted in anything."

Sufficient Responsibility.

"So you don't want to vote?" said the suet-stealer.
"Gracious no!" replied Mrs. McGudley. "It's bad enough to have your husband blaming you for everything that goes wrong about the house without being held responsible for politics."

Got Them.

"Katie, what in the world is the baby crying so about?"
"The master's shirt studs, ma'am."

Speaking From Experience.

"I want a run for my money."
"Then go to Chicago."

TALKED HOURS AT A TIME.



A HOT ONE.

"I don't like your face," said the maid. "You was betwixt to money and lands. Was to bury his face in his hands."

No Flowers.

"The guests were fairly hanging with anxiety on the result of Mrs. Sharper's card party."

Long Distance.

Jack—What is the safest way to kiss a girl after eating onions?

Literally So.

"Jinks tells me he is living high."

AT THE TELEPHONE.

Dear, from this distance far
They face I can not see;
But distance is no bar
Twist such as these and me;
So at the telephone
Contented I may be
To kiss the air above
That lately hath kissed thee.
(This sort of lighter line
That maddens all adores—
Hence to their hearts like wine
Its liquid measure pours—
All poets quickly pen,
And whether bad or worst.
We all know how since when
Old Herrick did it first!)

EVERYTHING READY.



Dairyman—Have you put the chemical eggs in the window?
Assistant—Yes, sir.
D—Have you dropped the embalming fluid in the milk?
A—Yes, sir.
D—Have you repainted the butter?
A—Yes, sir.
D—Then why don't you open the shop?

On Plasterettes.

Write me to brag.
But not the kind
Who cheer the rag.

Har Clever Motive.

"So you are going to housekeeping as soon as you're married? I thought you had made up your mind to board."

Pastures New.

"I wonder what's become of all those 90-pound women who used to throw big men over their shoulders by the aid of jiu-jitsu?"

Upside Down.

"I am shocked to learn that some of my ancestors were wooden shoes," said the gilded youth.

Emotional Capacity.

"Isn't it queer that so many people declare they go to the theater for amusement?"

Had Picked Some, Too.

"See here," said the butcher to a delinquent customer. "I have a bone to pick with you."

Don't mention it.

"I've picked so many of your bones at home that I've worn out three sets of teeth within a year."

One of your own.

"That man whom you met going into the dentist's just now is a great athlete."

It's Athletic Nature.

"That man whom you met going into the dentist's just now is a great athlete."

Accounts for what?

"His having such a jumping tooth-ache."

POTENCY OF FREETHOUGHT

Editor Journal: Being a Free Thinker, I would like to make a reply to Rev. J. L. Boyd's criticism of free thought or "infidelity" as he terms it, in your May 12th, issue. His inferences being ingeniously drawn are unjust to free thought. He informs that because the college founded by Free Thinkers at Liberal, Mo., has disappeared and pretty much all of the money there disappeared after meeting with all opposition that Christians could command against it, who even went so far as to build up a town in opposition to it, that because it did not survive as proof, he says, that "constructively infidelity has nothing to its credit" and that so important a thing is it that it cannot live alone. History is full of accounts of colleges and libraries being destroyed by the moved followers of the cross; truthts crushed to earth and held in contempt for ages; their votaries despised, hated or banished or murdered; truthts which, as their long slumber are now accepted and cherished by the intelligentsia. Their long sleep was not the result of their impotency but the peoples' ignorance. 'He land of the birth of the cross, the cradle of christianity was conquered and appropriated by a faith infidel to it. "The christian's only remaining hope was to regain its graveyard. Does this fact prove the impotency of christianity and the power of the infidel crescent? Will Brother Boyd answer? In what did the potency of christianity consist during the dark ages? And it then occupy the throne, it not why?

The potency or impotency of any theory can only be measured by its ability to withstand intelligent criticism; investigation where both sides are fairly and fully presented, its judges being men capable of reasoning. The tactics of keeping one side in the dark is as treacherous a mode of warfare against truth as would be the use of the sword or burning at the stake for the same purpose, and those who adopt it show the impotency of the theory for which they apply it; in so doing they also show their own insincerity and dishonesty.

I think in fairness the Journal ought to and will publish this; even in the interest of christianity, for to refuse in their behalf, it seems to me, would be to acknowledge the impotency of the christian religion. I would further say to Brother Boyd that no infidel on this green earth builds hopes simply on negations; nor do they attempt to deceive themselves or others for the sake of a hope for which there is not a shadow of evidence. Nor have they any fears for an alleged lake of fire burning with brimstone of which even the faithful are ashamed and attempt to figure into a new meaning found only in imagination.

Bracewell, Iowa.

THE END OF THE WORLD

(Milan Republican.)

I am in receipt of a marked copy sent me by one of your subscribers of an article headed, "The End is Near," by some Bible student, in your March 10 issue. From the establishment of christianity to the present, hundreds of different dates have been fixed for the end of the world, all of which theories have come to an end; but the old earth plods on. Many persons in the past have disposed of all their early effects and have refused to cultivate the soil so great was their faith in the near approach of the great conflagration. But people are rapidly losing faith in interpretations of Bible predictions; at least it is now hard to find one of sufficient faith to bank in a financial way, on the same.

We may not absolutely know of the future, but may have a strong probability of it from the past. It is because nature runs by laws of eternal sameness that history is so likely to repeat itself. We may not absolutely know that the sun will rise tomorrow morning but the chances are billions to one that it will for it has raised billions of mornings before. Geologists have proven that this earth has existed during an immense period of time, in their opinion several billion years, and the probability that it will come to an end within a thousand years would not be one in a million for it takes a million thousand to make a billion.

But we are asked to lay science and observation aside and simply take the Bible on this subject. But is the objector willing to go there? Let us see. We can show by the simplest and plainest Bible teaching that the time set for the end of the world is now past; and one to make it refer to some future time will have to twist plain Bible teaching out of its natural meaning. Now right here we are met with the objection—it could not refer to the

past for the world never came to an end in the past. So they are here giving observation (or science) in preference to the Bible. When Jesus taught the end of the world, and the destruction of the temple and the establishment of his kingdom and judgment day as confined to that generation in which he lived and during the life time of his disciples. (Matt 24:1-34. Matt 19 27-28) did he mean by the 'end of the world' the end of the Jewish age or was the writer simply predicting something that never took place? We will not take issue here in this essay; our object being simply to show that the time for the predicted event is now past. The book of Revelations does not name events that are now future: "Seal not the sayings of the prophecy of this book for the time is at hand." "Behold I come quickly, and my reward is with me." It shows things that "must shortly come to pass." See first and last chapters. Jesus was made to tell his disciples that they would not have time to visit all of Israel's cities "until the Son of Man be come." Matt. 10-23. Speaking of judgment why did Jesus admonish his disciples to watch for they knew not what hour the Son of Man would come, if he was not to come during their lifetime? Why admonish them to be doing good works at that time when he knew they would die thousands of years before?

The book of Daniel was not known until B. C. 165. It was then written by an unknown writer to encourage the followers of the Maccabean brothers in their struggle for liberty, so asserts the higher critics. This writer was for the Jews what Joan of Arc was for the French or Harriet Beecher Stowe for the Abolitionists. He made Daniel predict what he knew himself to be history and went no farther except he looked for Jehovah to set up a great kingdom at Jerusalem that would take in the whole world. It cannot be shown that he knew anything taking place during our times. The fourth king in Daniel 725 who was to make war against the most high was without doubt the tyrant Antiochus Epiphanes who was routed by the Maccabees and their valiant Zealots.

A. A. SNOW.

Linnville, Iowa.

PRIEST

Shot Through the Head, After Gibbon Had Murdered His Wife When He Returned With Her From a Drive.

ST. PAUL, MINN., May 29.—P. J. Gibbon, well-known business man of South St. Paul, took his wife out driving today, returned with her to her home in that suburb, blew out her brains, and then went to the priest house of Father Walsh, of the Church of St. Augustine, shot him through the head and again through the hips.

When both of his victims were dead, Gibbon walked eight blocks with his revolver in his hand and surrendered to Chief of Police McCormick at the South St. Paul Central headquarters. Gibbon is in jail at the suburb, where the Chief of Police swore in deputies to withstand the gathering mobs of infuriated foreigners who work in the packing plants at South St. Paul and are Catholics. The mobs were quickly dispersed, however, and no further trouble is anticipated.

Gibbon and his wife had not been living together, it is said, for a year. They had eight children, and Gibbon is said to have called to see them about every two weeks and spent the afternoon with them. Today he called early at the house in a carriage, and the neighbors saw him take his wife out of the home and drive away with her.

In a statement tonight Gibbon declared that Father Walsh had been too intimate with his wife.

ROMAN OCTOPUS AND THE FUTURE HOME

While small numbers of Free Thinkers gather and organize societies with high sounding titles—to let them die in their infancy—this gigantic octopus, known as the Catholic Church, is colonizing the United States, preparatory to making this the future home of the infidels. (?) see and his contingency. Quite recently an immigrant train carried a load of hollenders—the head of each family averaging \$1,000 in his pocket—into the wooded Minnesota where many thousands of acres of land are open to their settlement. Every Dutchman in this crowd is a Catholic and his church has acted as his real estate agent. The church selected the location and made all the arrangements for the transportation of these people from crowded Europe to fruitful America. America, the land for whose freedom Jefferson, Paine and Lincoln strug-

gled, is systematically and rapidly being prepared for the reception and support of the pope and his retinue. We can see the "hand" writing on the wall." Why would the church want to remove Catholics from a Catholic nation to a non-Catholic nation? Does she not see that her power in the old countries is waning, that the Latins have been trampled to the turning point, that her friends in Ireland are not yet strong enough to provide for her there a diamond studded palace in a haven of security? Where should she turn for a domicile but to this big open-hearted America, the nation that takes the cast offs of other nations and permits them to send home their earnings to the mother church and her parasites? The church leaders realize that the time is not far distant when the nations of Europe will follow the example of progressive France and turn the light of investigation into the dungeons and destroy the rapacious people that have for centuries been subsisting on the life blood of their people. The church in her wisdom—and she is wise—is looking this way for a refuge and she is being encouraged and larded to by our leading politicians (known as statesmen), who are willing to sell themselves for a "piece of pottage"—aye, sell the liberty of the race to come for a few paltry votes from the ignorant Catholics of today.

What are you as a Free Thinker and lover of liberty going to do about it? Will you go on arguing about yourself about mountains, materialism, spiritualism, socialism, and a hundred other isms, or will you, like Paine, declare the whole world to be your country and the whole human race your people and put your shoulder to the wheel of progress and help humanity move forward and upward over the hill of superstition to that beautiful valley of freedom beyond? How can you help the human race to reach this paradise that was long since destroyed by the early christians? By ceasing to flay your brother because he does not believe according to your pet ism. If he will help us to eradicate parochial corruption and superstition we need him, regardless of whether he believes in intelligence of matter, or whether he expects to live again. We need him to help us build workmen's cottages out of the material now piled up in monasteries; to help us make happy fathers and mothers of the gloomy black clothed cellars; to help us collect taxes from the parasites of the earth, thus reducing the tax of the farmer and the tradesman; to help us teach the poor washerwoman that the nickel that goes into the contribution box will take her and her babe to the sweet-smelling country, where salvation from bodily and mental disease is free.

If you are a half-baked infidel and go to church because you have no other place to go and drop your nickel in the box because others do, quit it; take a look and spend the church hour under a shade tree. When some one asks your religion don't say "I have none," but say with Paine "to do good is any religion" and don't tell a lie when you say it.

If you have only been existing, begin to live, be happy and cheerful and you will radiate happiness and cheerfulness as the sun radiates light and heat. If you have a vote,

cast it for freedom, regardless of the way your daddy voted and regardless of your location, as to Mason & Dixon's line. Vote for the man who will give us the greatest amount of freedom and justice—not mercy. I hate that word mercy, it nauseates—reminds me of the big sugar coated pills that I could never swallow because I was always thinking of the black interior. Vote for the man who will collect taxes from the church as well as from the poor widow; vote for the man who will make the saints pay their railroad fare; vote for the man who will stop the wholesale importation, colonization and naturalization of Catholic criminals, that are fast filling our almshouses and prisons and thus increasing our taxes.

Will you fight with the Paines and Jeffersons or will you allow the octopus to gather you in with his far reaching tentacles?

MINNIE PAUL.

THE SADDEST STORY OF ALL HUMAN LIFE

If we are to believe scriptural statements, angels were once as common on earth as mortal men; walking and talking, eating, drinking, lying, deceiving, striking people dumb, and doing all manner of vile tricks. On one occasion the chief angel of heaven, Gabriel, walked up to Zacharius who was performing services at the altar and told him such an astounding story that Zacharius meekly asked whereby shall I know this, for I am an old man. To which the chief angel replied: I am Gabriel that stands in the presence of God, thou shalt be dumb, and not be able to speak until the day that these things shall be performed, because thou believest not my words. See first chapter St. Luke. Read also in this chapter one of the strangest and saddest stories of all human life. It is in regard to Mary, the mother of Jesus. It is too long for production here, but turn to the chapter and read for yourself. Here are our comments upon it.

That God should make such fair promises, that the child should reign in royal splendor on the throne of Israel and then permit him to be driven from his humble home without where to lay his head, scourged and spit upon and cruelly killed without one pitying word, is beyond our power to believe for a moment. A human being or any other being who would act thus, even if it was the god of love himself, should receive our utmost scorn. The poor mother in fear and anxiety must sorrow on and finally when she had come again to her, all at once her hope was blasted, her innocent son was falsely accused and arrested, shamefully denied justice and horribly and heartlessly put to death. Now we ask why will men professing to be "fair, write and teach such inhuman stuff to the utter shame of their and their fellowmen. There is nothing commendable in this story, from any possible viewpoint, human or divine. It is blasphemous and there is no sensible ground for argument to sustain it. It is truly the saddest story of all human life that millions have been forced to believe these tales—utterly absurd and impossible of being true.

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Then instead of not allowing others to believe or not believe as they might choose, they have invented all kinds of tortures in order to make them believe these senseless and inhuman stories. These tales have cost the world more sorrow than all others put together, and yet the fact remains that Jesus neither died for us nor saved us, for if we are ever saved we must save ourselves. Jesus will never save us.

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